1: Burrows--30 (1947-48) Woleaians
116, 302 Ifalik

"Ripe coconuts have one more use. It is customary to oil the skin with coconut after the bath. This especially on dress occasions, when the oil may be mixed with perfume, of which the people are extravagantly fond, or with flame-colored turmeric paint, imported from Yap or Truk. Oil is extracted by trying out grated coconut over a slow fire. The oil gradually rises to the top. For everyday use, though, few go to so much trouble. Half of a ripe coconut, with its meat grated with the ever-present little hand grater and rubbed over the body, supplies oil enough.

Coconut ointment has a high sentimental value. The commonest conventional ending for a lament is the word Gapitei-my coconut ointment. It is a term of endearment, -- as if nothing could be more precious."

1: Burrows--43-44 (1947-48) Woleaians 1-2
116, 302, 824 Ifalik

"Both men and women, but especially men, are fond of wearing flowers on the head, about the neck, or in the hole in the lobe of the ear. A few kinds such as the red hibiscus, are worn for color only; but fragrance seems to be even more prized.

angorlk-(turmeric) The crushed leaves are rubbed on the skin, hung in the ear-hole, or worn wherever they will hang. Especially fragrant when [44] partly dried. One of the plants beloved of the gods, which grows in the sky as well as on earth.

aro-This tree, whose leafy branches are used in ritual, has also a fragrant flower.

atogobwei-A vine. Lovers are said to rub the leaves on their necks to sweeten their embraces.

Flerōs-(Red hibiscus). For color only.

giop-(Spider lily). For form, color, and fragrance.

guruguru-Herb with aromatic root.

Kerriō-Bush with clusters of small flowers used in garlands.

raguēs-(also called geval and sevang) fragrant flower.

remag-(also called natu) Flowers worn in hair, or used for garlands.

seuru-(Plumeria) For color as well as fragrance.

waryng-An herb with aromatic leaves, grown on house platforms. The gods grow this in the sky.

wutu-The long-tubed white flowers of this tree are prized for their fragrance. This, too, grows in the sky."

1: Burrows--128 (1947-48) Woleaians
116, 302, 386, 439 Ifalik

"One highly prized article--'red' turmeric root, rubbed on the body as adornment or medicine--came from the more distant high islands; either Truk, 400 miles to the east, or Yap, about the same distance to the west. The turmeric plant grows on Ifalik, and is one of the plants most highly prized for its fragrance--the angorIk. But it is the leaves that are used. The locally grown roots are apparently too small to be worth putting through the elaborate process of grating, straining, decanting, and baking by which the orange or flame-colored powder called rang was prepared. At any rate this process is not part of the technology of Ifalik. Tom always translated rang as either 'Yap paint' or 'Truk paint'."

2: Damm et al. --15 (1909) 1938 Woleaians
116, 302 Ifaluk

The men use a pair of white ballich shells to pull out their hair; this shaving apparatus is called gum, and it is fastened to a lock of hair....

The hair is worn shoulder length, at least Sarfert never saw it full length. There is no thick growth of beard. Whiskers are not fashionable, but most men have a beard on the chin and a moustache; the former is short, and the latter is very thin.

2: Damm et al. --117 (1909) 1938 Woleaians
302 Aurupik

A number of the women wore most of their wavy hair cut short over the forehead, the rest had it long or parted. So there was no uniformity about it. Miklucho-Maclay apparently did not see any bobbed heads among the natives who came to call on him, for he writes that their curly and frizzled hair forms regular "caps." This recalls the costume of the young Rauelimar.

2: Damm et al. --160 (1909) 1938 Woleaians
116, 302 Faraulep

The natives rub their bodies with rén color and coconut oil. Then they are extremely fond of fragrant flowers and plants, and they like to adorn themselves with them; they use the greenish white blossoms (eáro) of banana trees (uúd), geraniums (xeráx), a species of lily (madagâu), pawpaws (báibái) and peppermint (uanronú).
Coiffure. The natives believe that their god Lugulén introduced this manner of dressing the hair. The men have a thick perruque, which is occasionally parted in front, and then tied in a lock at the back with a leaf strip; or the hair may be combed smoothly back and tied with a leaf strip. The women wear their hair in curls, which are short and frizzled, or it may hang down, and be cut smooth.

The men do not have a very large beard; in addition to moustaches, you often see an imperial or whiskers, especially among older men.

3: Thilenius and Hellwig--245 (1909-10) 1927 Woleaians
116, 302 Aurupik

The slightly waved hair is in most cases cut short with the exception of the part above the forehead; several women had their hair somewhat longer and parted, and a few waves were hanging over the forehead.

The natives generally wear their hair short; they do not give special attention to hair-dress even in case their hair is long. Figure 5 shows the weaver Dailemar [VVM: see source] who wore her hair particularly short. [37]

According to Cantova, page 312, the chiefs of the Western Carolines grow long beards in order to enhance their prestige.

Combs are used as ornaments, but they are neither as frequent nor as varied in form as they are on Truk. Plate 10a shows a wide comb with three finger-like teeth; for a single pronged decorative comb with a frigate bird and cock feathers see illustration 6; a similar one (Hellwig 2333) is the only one that could be picked up.

For depilation, shell tweezers are used (Figure 7 [VMM: see source]; they are called kúm'u see kom. The two shells close very well and tightly and are connected by a cord of hair; the shells are taken from the species Tapes litterati kum.

4: Krämer--222 (1909) 1937 Woleaians
116, 302 Woleai

Perfumes or aromatic substances are liked greatly but are most scant; a parinarium nut that drifted ashore was grated and rubbed on for erotic purposes. eis, eais and vóngas.

As depilator, Hellwig has the kom made of shell Looconcha castrensis L., and in my own collection there is a kagugú, the nice Cytherea puroglyphica Conrad with a decorative snail shell Natica mamilla Lk. These have been identified by H. Wägele of Stuttgart; the same are found on Palau.

Scent. Krämer shows a parinarium fruit husk filled with an aromatic substance and known as uongas. Hellwig shows an aromatic nut resembling nutmeg, éssid.

Hair oil, Born: loi. The hair is either cut short or it is long in the back. The girls have curls.

4: Krämer--230 (1909) 1937 Woleaians
116, 302 Woleai

Painting with turmeric powder, reng. (Kotzebue: rahn).

6: Senfft--54
116, 302

(no date) 1905

Woleaians
Woleai
Lamotrek

The children wear their hair short; the men wear theirs either short, in artistic disarrangement (Kunstlerkopf)--in most cases--they wear it long and roll it up loosely on the back of their head and fasten it with a long, narrow comb. This is made from the wood of a tree called rauwai which does not grow on these islands and is imported from Yap. When they visit Yap they are not allowed to wear this comb. They have hardly any beards. Formerly they tore out the hair on the upper lips and on the chin;...this practice has been discontinued in recent times. Young women wear their hair down to their shoulders; older women wear it longer and turn it under. All of them part their hair in the middle and wear a wreath.

12: Lutke--146
116, 302

(1828) 1835

Woleaians
Woleai

These men do not use any yellow powder, but their wives besmear themselves with even more of it.

41: Bates & Abbott N-5 (1953) 1958
OR21 Woleai OR21
Ifaluk

301
302
142

LEFT Yaniseman, constant companion and advisor.

RIGHT Totogoeiti (Tom), navigator and interpreter.

BELOW Fagolier, the paramount chief; and Gavileisei, craftsman and canoe builder.

516
693
142
301
285

[P. 64 (B)]

41: Bates & Abbott N-5 (1953) 1958
OR21 Woleai OR21
Ifaluk

137

ABOVE The boondocks were not exactly wild; they were not exactly cultivated either.

BELOW We tried to collect botanical specimens of all of the kinds of plants on the atoll.

126
302
516
142

[P. 64 (D)]

41: Bates & Abbott N-5 (1953) 1958
OR21 Woleai OR21
Ifaluk



At any rate, Ted thought it was time for a present when Bakal turned up at the Fan Nap ready for dancing after the day of fishing, with a garland of flowers in his hair, big lilies in the holes in his ear lobes, and a fresh green coconut skirt over his red loin-cloth. Ted had noticed the Ifalukian passion for ornament when he was there before, and this time came prepared with appropriate gifts, especially a good supply of ropes of the tinsel used for decorating Christmas trees. He got out a length of this tinsel for Bakal, who was delighted. Bakal ran his big, wooden comb through his hair several times to make it stand out stiffly (it stuck up in a great puff about three inches high anyway) and wound the tinsel around it in a double strand from the top of his head, at a rakish angle that brought it low over the right ear. A very flashy get-up for a young blade.

After two weeks on the island, we had become somewhat relaxed in this matter of male ornamentation. The people from the first would offer us maramars—garlands of flowers—for our hair, and we would accept them politely and appreciatively—and wear them sheepishly. But the sheepishness wore off rapidly. Presently I found myself expressing admiration for the effect of a wreath of velvety yellow four-o'-clocks on Don, and Don would notice the nice touch of bright red hibiscus on my black hair. Ted's beard was approaching magnificence, even at this early stage and made a fine accompaniment for flower garlands. After a while we reached the point of nailing up a mirror in the Fan Nap, so that we could arrange our garlands tastefully and appropriately before sallying forth in the morning. This process came to be known as "bakalizing" after one of its most devoted practitioners.

It was interesting to watch the process of disintegration of Western male prejudices in ourselves. The necklace given me by Tachi was one step in this process. Tachi, a boy perhaps twelve years old who lived near us, cut his foot very badly one day on a coconut shell. He came to me for help and I dressed the foot regularly every morning until the wounds had healed. Tachi, in gratitude for this doctoring, brought me a beautiful cowrie-shell necklace.

I put on the necklace doubtfully, expecting jeers from Ted and Don. But instead they both, with obvious envy, said how nice it looked! I wore it for a day and generously offered to lend it to Ted and then to Don. The loan was accepted, and for a long time I could only wear